

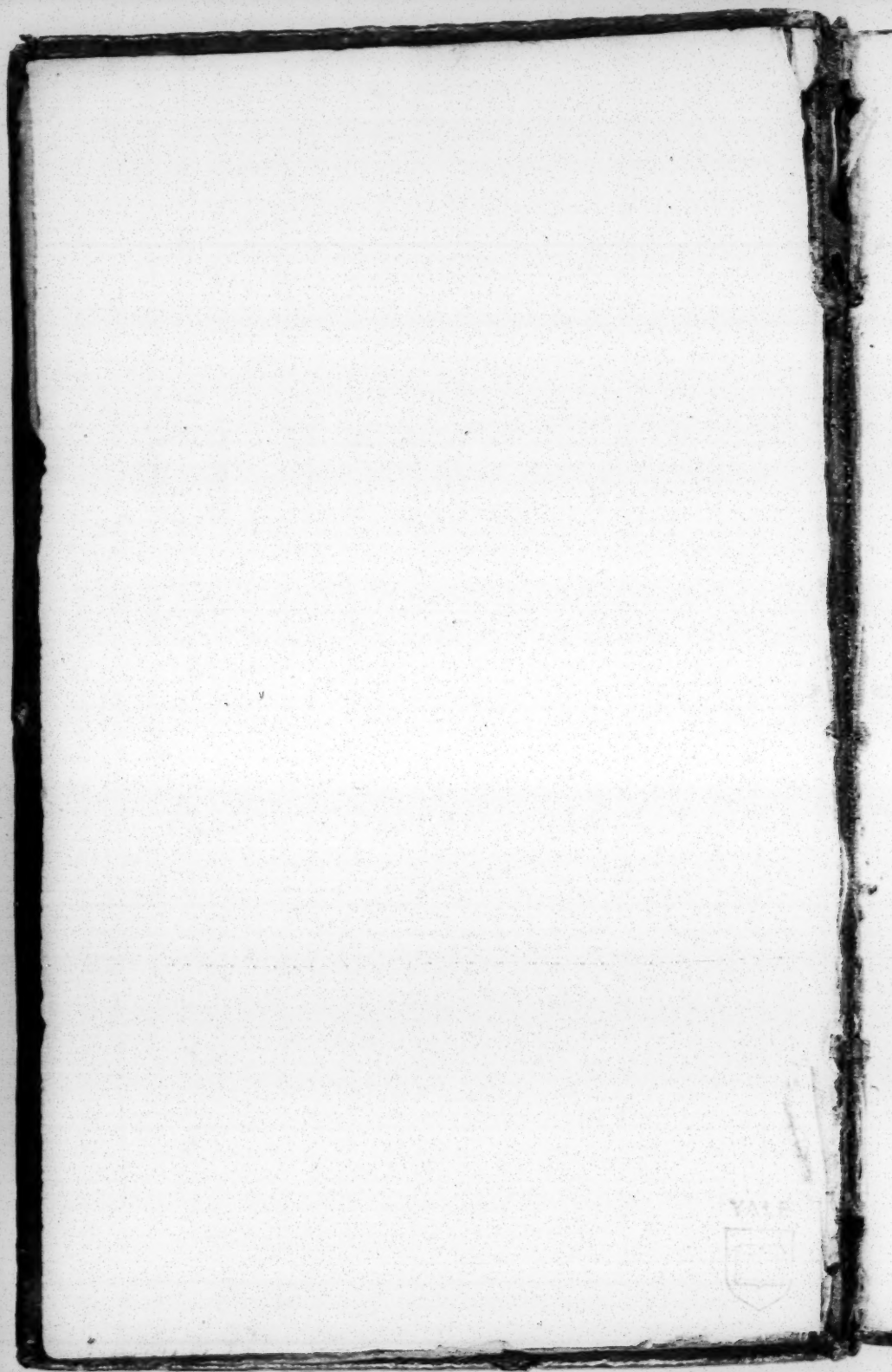
Some
R U L E S
How to Use the
WORLD,

So as not to Abuse either
That, or our Selves.

By *Francis Fuller*, M. A.

L O N D O N,

Printed by *John Richardson*, for *Thomas
Parkhurst* at the Bible and Three Crowns
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Northampton, 1688.



The Epistle Dedicatory.

To the Right Honourable
JOHN *Earl of Exeter.*

My Lord,

THE great and high
Possessor of Heaven
and Earth has Crown'd
you with Riches & Hon-
our, rankt you among the
great Ones of the World,
the highest part of the dust
of the Earth (as the Wise
man calls the Mountains)
put you into a terrestrial
Paradise, encircled with e-
very thing for Ornament

A 2

and

The Epistle Dedicatory.

and Delight, enrich'd you with those endowments of Mind, and that sweetness of Nature, that may entitle you to the character of those Great Men, *Socrates* and *Titus*, the delight of Mankind, and belov'd of all that know you; but yet, my Lord, upon all this Glory you may write *Vanity*.

It is said that some of the more devout *Turks* when they have seen *Mahomet's Tomb*, put out
their

The Epistle Dedicatory.

their Eyes, as thinking nothing ever after worth their beholding; and they that have lookt within the Vail, seen by Faith what is invisible to Sense, see nothing but vanity here below, but they that do not, the God of this world has blinded their eyes that they cannot see afar off.

My Lord,

Your great experience at home and abroad, may have sufficiently Instructed you in this Truth, and
thereby

The Epistle Dedicatory.

thereby render'd any
thing of that nature in this
Treatise needless, yet with
a sincere desire that as you
possess the **R**iches and **H**o-
nour of this **W**orld, you
may inherit the durable
Riches that **W**isdom
gives, and the **H**onour that
comes from **G**od only, it
is presented to your **L**ord-
ship, as a debt due to your
Great **N**ame, but greater
Worth, from

Your **L**ordships
most humble **S**ervant,
F. Fuller.



To the
READER.

David says all men are *Vanity*, and Solomon (David's Son) says all things are so (not onely vain in the Concrete, but *Vanity* in the Abstract). They, in their best State; These, in their greatest Perfection : They, altogether so, (*whole Vanity*); these, universally so, (*Vanity of Vanities*) both as to Parts and Degrees. David ratifies and seals his Assertion with a *Verily* and a *Selah*, Solomon doubles his and repeats it again to confirm the certainty of it; yea, writes a whole Book to prove his Verdict, brought in (upon his critical Enquiry, curious and narrow Search

To the Reader.

Search) to be just and true. Aristotle says there is no Vacuity in the Nature of things, Solomon says there is nothing but Emptiness in the things of Nature, not as created, but as sin made them. Vanity is less then nothing, Sin is worse than nothing; that, deserves but little of our Love, and this, none; that, as Unsatisfying, and this, as destructive. Our highest Wisdom then will be (as Solomon directs) to forsake the one, and (as David) to turn away our eyes from beholding the other, lest that which is but Vanity in it self prove Vexation to us.

Bath, *May*
23, 1688.

F. F.

Some



Some

RULES

How to Use the

WORLD.

CHAP. I.

The things of the World are prohibited our Love.

IT is part of our Corruption
since the Fall, that we only
Use what we should Enjoy,
and Enjoy what we should only
B Use ;

The Epistle Dedicatory.

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since the Fall, that we only
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and Enjoy what we should only
Use ;

Use; *Viz.* That we Use God in order unto a fuller enjoyment of the World, which should be only used in order unto a fuller enjoyment of Him, a prohibition therefore is necessary, not simply, but comparatively, not absolutely, but conditionally, not as simply considered, but as limited, not as excluding all Love to the World and the things of it, but that only which is inordinate, *viz.* the overvaluing them in our Judgments, the unsatiable lusting after them in our Affections, and the overgreedy seeking them in our Actions.

Every Superlative supposes a Positive, but every Positive does not imply a Superlative.

To cast off all Affection to them, was the absurdity of the Stoical Philosophers; to exceed in it, was the irregularity of the Epicureans. The lawful Possession

sion of them is not Condemned, but the evil Affection to them. We may Use them, and Possess them too, but must not be Possessed of them; and love them, so we do not over-love them; Truly, but not Immoderately. Wholly to Renounce them, so as not to make use of them for Gods Glory, and our Comfort, as well as necessity, is as unbecoming Christians, as it would be for a Souldier when bid to forsake all and follow his Leader, to throw away his Arms and go naked after him. We must not then (with *Crates the Theban*) cast them away, nor (like the Prodigal) profusely spend them, but avoid the danger incident to them, *viz.*

1 John 2. 16.
Non dicit, nolite habere sed nolite diligere; cupiditatem reprehendit, non facultatem.

Rebus non me trado sed commodo. Seneca.

When they are in our Hands, we must keep them out of our Hearts.

Psal. 62. 9, 10.
Nolite opponere cor.

No Sin finds more Excuses in this World, nor any, greater Aggravations

gravations in the World to come.

With Men, it is a Vertue (good Husbandry, Frugality, a commendable Wariness, a making the most of their own) but in Gods account it is a Vice; and that, of the deepest Dye. The Sin is Idolatry, and the Sinner (the Idolater) is abhor'd of the Lord, and since no punishment is appointed for it in this World, he himself will be the Avenger of it in the World to come.

Col. 3. 5.

Psal. 10. 3.

*Non intelligitur
secundum speciem
sed secundum si-
militudinem, non
exhibitione cere-
moniarum sed ob-
latione concupi-
scentiarum.*

Eph. 5. 5.

*The Covetous, who is an Idolater
(how great so ever his Inheri-
tance is in this World) has
no Inheritance in the King-
dom of God.*

No Sin is more disown'd in the World, then Covetousness. There are many *Achans* that hide this Sin, both from God and Man as much they can; (the Aged say they have left it, the Young that they

Chap. 1. *how to use the World*

they have not liv'd long enough to know it, the Rich that they have no room, and the Poor, that they have no entertainment for it) but yet, no sin is more common, it being as natural to us to love the World, as it is to live in it. Some Diseases affect some Bodies and Ages only; and some Plants thrive but in some soil proper to their Nature; but this sin (as Briers and Thorns in every Hedge, and Weeds in every Ground) is in common to all; for, it has a root in our Nature, we being all naturally (as the Woman in the Gospel under a spirit of Infirmary Luke 13. 11. was penally) bowed down to the Earth, and not able to lift up our selves, or (as the Psalmist Psal. 17. 11. says) with our eyes bowing down to the Earth, and not able to look up, and the more common, the more dangerous (as Diseases when Epidemical and Mortal) and the greater the danger, the greater must the care be, to eschew, and
B 3 avoid

avoid it, and there is good reason so to do, for, love to these things,

(1.) *Is inconsistent with love to God.*

(2.) *Is unsuitable to our present state.*

(3.) *Will be injurious and prejudicial to us.*

(1.) *It is inconsistent with love to God.*

Love to these things simply consider'd, is not inconsistent with love to God, (for, there is a love to them, that he allows, and commands) but that only which is exorbitant and irregular.

The Egyptians could judge of the plenty or scarcity of a year by the rise of the water of Nilus to the markes of a Pillar set near to the brink of it, and by the infallible Rule given to guide our love to these things, it may be

be known when it is inconsistent with love to God, viz. then, when risen to a high Estimation of, an inordinate Desire after, an entire Friendship with, and a great Complacency in them.

There cannot be two Equals in the same Throne, nor two Objects in chief at once, in the same Soul, they are as inconsistent as heat and cold in intense Degrees, both cannot, one may, but if the World, then not God, for,

He will have the Throne, and command in Chief, or not at all.

God and the World are as the Center, and the Circumference, and the nearer the lines of our Affections are drawn to the Circumference of the World, the further they will be from him, the great Center of Love.

*The Earth is the Center for a
Stone, God only is the proper
Center of our Hearts.*

God is the Fountain of all our good, it flows from him as streams from the Ocean, the nearer the streams of our Affections run to the World, the more impure they will be (like streams of Water that contract filth passing by a corrupt Soil) and the further from God, in whom as in a great deep, they should all be swallowed up.

*From him they came at first,
and to him they should return
again.*

The Friendship of the World is Enmity with God, all Love therefore upon equal terms with him, is a comparative hatred to him.

*The Serpent that went upon the
Ground*

Ground was an abomination to the Lord.

The Constitution is denominated from the predominant Element, and delight in God, from its prevalency above all delight in the things of the World. It is not true, unless superlative ; in him as the chiefest good ; in him, not only more than in many things, but more than in all.

Love to the World is (in Gods Jam. 4. 4. esteem) Adultery and Uncleanness, for he admits no Rivals.

(2.) *It is unsuitable to our present state. We are Souldiers.*

We are engag'd in a Spiritual Warfare, and as such, must not entangle our selves with the affairs of this Life, lest we either desert the cause, or become faint-hearted 2 Tim. 2. 3, 4. in it, like some Souldiers, who by seeking a Rich Booty, have lost the

the Battel, or by getting one have never after been good for Fighting.

The best Souldiers are moderate Spoilers.

We are Strangers, and Pilgrims.

Heb. 11. 13.

13. 14.

Commorandi diversorium non habitandi.

Patria juris, patria loci, extra patriam tendentes ad patriam.

Heaven is our home, Earth the place of our present abode ; there, we shall dwell, here we sojourn ; that is our Countrey, this, our passage and thorough-fare to it. We are out of our Countrey, but going to it ; not home-dwellers, but Travellers, and as such, we must not (with *Peter* on mount *Tabor*) say it is good to be here, nor take up our rest in it, but only pitch down a Tent, or Tabernacle, (a moveable House of Boughs) for a night or two, we must not be stopt in our way by the Pleasures we meet with, (as *Jonathan* was by Honey) nor stay at any place short of our home, nor overburden our selves with un-

1 Sam. 14.

unnecessary Cares, that will retard our motion, and make us lag behind, nor seek superfluities, but necessities only, which may help us on, and further us in our way.

Competency, not Superfluity, is the Pilgrims Weed and Staff, one of each is enough, more will be a hinderance.

If we are Really, what we are Nominally, it is unsutable to the Priviledges we enjoy, the Dignities we are call'd to.

We are born of God ;

And therefore, like the Children of him our Heavenly Father, we must have the Earth for our Footstool, and Heaven for our Dwelling-place. Isaiah 66. 1.

We are not adopted Sons, unless we have the Spirit of the natural Son.

We

Heb. 11. 10.

Phil. 3. 20.
πολίτευμα.

Luk. 10. 20.

*Ubi nondum sumus,
ibi sumus.*

We are Citizens of the Heavenly *Jerusalem*, Burgessees of that City which has Foundations; there, must our business and Trade, our Traffick and Commerce be, our civil Conversation must be there, much more then our Spiritual; our Treasure is there, our Names are inroll'd and written there, and there must our Hearts be also; for,

We have Hearts, as well as Faces to look upward.

There they must be, while we are on Earth, like *Jacobs* Ladder, the top of which reacht to Heaven, whilst the other part stood upon the Earth.

Hilary's similitude.

And there they must be, more than on Earth, like the Wheel, the greatest part of which is above the Earth whilst it moves upon it.

*A Heavenly Disposition leads to a
Heavenly Conversation.*

We are Chosen out of the World, Redeem'd, and Deliver'd from it. Gal. 1. 4.
Psal. 17. 4.

And therefore must not live as the men of the World, who have their Portion in it, and are Slaves to it.

The World is the Devils Dominion, and he is the Prince of it.

Our Hope is in Heaven. 1 Pet. 1. 3.

We are begotten to a lively Hope, that is above, and so must our Affections too.

*Like the Elements, the higher they
are the purer they are.*

We are Crucify'd with Christ, and therefore must be Crucify'd to the 'World. Gal. 2. 20.

There

*There was an Eclipse on the World
when Christ was Crucify'd in
it, and so there is to all, that
are Crucify'd to it.*

We are risen with Christ.

Col. 3. 1.
Eph. 2. 6.

He had his Ascension, and we must have ours too. He is risen and gone hence, and we must arise with our Affections and follow him where he is, that we may sit together with him in Heavenly Places.

*As present with our Spirits, whilst
absent with our Bodies.*

What Monsters then in Christianity are they, who dwell with their Heads and Hearts in a heap of Dust, and turn up their Heels in defiance against Heaven, that like *Saul* (though higher by the Head and Shoulders than others in profession yet) hide themselves among the *straw* and rubbish of the
the

the World, that instead of making to themselves Friends of their unrighteous Mammon, make, not only that their Friend, but their God; and with the *Israelites* make this Golden God to pass before them; that shine and make a bright appearance in the World, as if they were clad with the Sun, but sit down in the Moon-shine, and have the Moon upon their Heads, and the Sun under their Feet; that soar aloft (like the Lark) in their Profession, but make their Nest here below (here, is their place of Rest) and take their flight as the Eagle to Heaven, but keep their Eye on the Earth as their prey, and after all their hovering fall down upon this Carcass, and thereby commit as great a Solecism, as he that pointed to the Earth and cried out, O Heaven!

*Eagles plumes blend not with other
Feathers.*

(3) It

(3.) *It will be injurious and prejudicial to us.*

1. *As oppressing us with distracting Cares.*

2. *As exposing us to destructive Lusts.*

3. *As indisposing us to the work of Religion.*

1. *As oppressing us with distracting Cares.*

1 Tim. 6. 10.
Eccl. 5. 12.

Distracting Cares are the Serpents in this Paradise and Snakes in this Sunshine, that sting and torment, the Vultures that continually gnaw; the Thorns that with many sorrows pierce through both Head and Heart; and the *maligenii*, that night and day haunt all that maintain a Friendship and Familiarity with the World.

Lot liv'd in Sodom, but Abraham dwelt in a Tent, and he had the best rest.

2. *As*

2. *As exposing us to destructive Lusts.*

The World is an evil World, (through the common abuse of it) and not to be lov'd; Treacherous, and not to be trusted. It has Snares in its Joys, as well as in its Sorrows; and real Misery under the seeming Glory of it, it comes as *Jael* to *Sisera*, and *Ehud* to *Eglon*, with a Nail and a Hammer, as well as Milk; with a Dagger, as well as a Present. It invites to a Feast, (as *Abfalom* did *Amnon*) to destroy; and Panther like, first allures with its sweet smell, and then devours.

The *Caspian* Sea afforded the sweetest Waters, and bred the greatest Serpents; the Pleasures of *Egypt* occasion'd Sins more bitter than those Pleasures were sweet, and the Streams of Pleasure though shallow, have drowned many that have lain down in them.

C Ambition

Ambition occasion'd *Corah's* Rebellion, *Absolom's* unnatural Treason, and *Diotrephes's* Pride in contemning the Apostles.

Riches led *Achan* to Thievery, *Saul* to Disobedience, *Ahab* to Murder, *Gebazi*, *Ananias* and *Sapphira* to Lying, *Judas* to Treason, (he was not so Covetous as *Tertullian* thinks, untill he carried the Bag) and *Demas* to Apostacy, and will all to Destruction, that indulge them.

1 Tim. 6. 9, 10.

The Romans greatest Evils (as *Austin* observes) sprang from their Prosperity, and it is the Prosperity of Fools (as *Solomon* says) that destroys them.

Prov. 1. 32.

The belief of this, may be a good Argument to moderate our Desires after the things of the World, and to be content in the want of them.

Siscra

Sisera had better have been without his Milk in *Jael's* Tent, than to have his Brains pay the shot of it. And *Tarpeia* the Vestal Nun without the Enemies Bracelets (which she bargain'd for upon her betraying the Capitol) then to have been prest to Death with the weight of their Bucklers, which they threw into her Lap with those Bracelets, as an overplus of their kindness. And *Mulleasses* without the unhappy Excess of Costly Perfumes, then to have been betray'd by their Scent (when he hid through Fear) into his Enemies hands, to the loss both of his Eyes and Kingdom. And better it is to want, than to be destroy'd by Plenty; to have Water in a wooden Dish, than Wine mixt with Poison in a Golden Cup; to Toil all day, and catch nothing, than a Snare to catch our selves; and to be without the Worlds Embraces, than Perish by them.

*Little do they think who hunt
after the World, how many
this Beast of prey has turn'd
upon and devour'd.*

3. *As indisposing us to the work
of Religion.*

Love to *Sodom* made *Lots* Wife
look back when in her way to
Zoar; the Money in *Jacob's* Sons
sacks, made their Hearts to sink;
Gen. 42. 27, 28. (their Hearts had been more light,
if their Sacks had not been so Hea-
vy). Love to the Bag, sent *Judas*
Mat. 26. 13, 14. out of the Temple, into the Mar-
ket, he left *Christ's* Sermon, to
sell him for Money; and Love to
the World, will either indispose
us to the things of Heaven, or
distract us in them. The Way is
narrow where the Race lies that
is set us to run, and the World
(the great dust-heap) will obstruct
our Entrance into it, the weight
of Earth upon us (the thick clay
we

Hab. 2. 6.
nitidius lumen.

we are laden with) will retard, or hinder our Motion in it. God, and Mammon, (two Masters that give Mat. 6. 21, 22, contrary Commands) cannot be 23, 24.

serv'd together ; Obedience to one, will be Disobedience to the other. Heaven and Earth cannot be beheld by our Eye at one and the same time. The Earth is at a great distance from Heaven, but Earthly Minds are at a greater ; the greatest difficulty will be, to bring into one, the things of the greatest distance : We must therefore quit the Service of the World, if we would be at leisure (*vacare Deo*) to attend the Service of Heaven ; and be, not as *Martha*, cum- Luk. 10. 40, 41, bered about many things, but as 42.

Mary, intent upon the one thing needful. Our Eye must be single to Mat. 6. 22, 23. Heaven (direct to that Point) if we would have a clear and full sight of it. We must (with *Zachews*) get above the Earth, if we would behold Christ, the Sun of Righteousness ; restrain the goings

Gen. 22. 13.

out of our Hearts after Covetousness, if we would not be (as *Ephraim*) without a Heart in the midst of Duty, stop the current of our Affections, that naturally run in the way of the Wilderness, that they may run swift and strong, into the Land of Promise; call in our heat, drawn out to the World, and cool in our Affections to it, if we would be Fervent in Spirit, serving the Lord, be dis-entangled from the things below, taken out of these Briars, and Thorns (as *Abrahams* Ram was from the thicket in which it was caught) if we would offer up a Living, Holy, and Acceptable Sacrifice to God, for nothing is more contrary to Godliness, than Worldliness.

*When the Moon is at the Full,
it is in greatest Opposition to
the Sun.*

CHAP. II.

The things of the World are unworthy of our Love, in that they are vain and empty, yea Vanity in the Abstract; and this upon a double Account.

*Vanitas est debilitatis entitatis
vacuitas.*

First, *In respect of Efficacy, as Unsatisfying.*

Secondly, *In respect of Duration, as Uncertain.*

First, *In respect of Efficacy, as Unsatisfying.*

THE things of Heaven are greater than what at present they appear to be
(it does not appear what we shall

1 Joh. 3. 2.

be;) the Joy more full, the Pleasure more sweet and ravishing, the Crown more weighty, and the Glory more transcendent, then we are able to conceive or imagine; for Admiration (the overplus of expectation) will be at the end of our Faith, when we behold, and enjoy them, but Earthly things are less when enjoy'd, then they appear'd to be when desired. They are indeed call'd Riches, Goods, Profits, Substance, but they go by false Names, and appear great to our view afar off, but little or nothing when we come to enjoy them; (like that Tree that at a distance seem'd thick with Boughs for Shelter but had none.) We are disquieted at the want of them, and after a while as much unsatisfy'd with them; (like the *Israelites*, at first sick for Quails and Manna, and then as sick with them.) They sometimes occasion Loathing, but never give Satisfaction.

Many

*Many Quails made the Israelites
sick, and Manna when ga-
thered above its proportion,
stunk, and became corrupt.*

Solomon the most experienced
for enquiry, when he had ran-
sackt the whole Creation, tho-
roughly Examin'd, and strictly
Enquir'd into the Nature of all
things here below, he brings in
his Verdict, that all was Vanity :
And we have more Wisdom than
Solomon, or rather less, if we find
any thing better in them ; for, the
things (as well as the men) of
this World are Vanity, and a Lie ;
they promise much, but perform
little ; (give a blear-ey'd *Leah* for
Rachel) they look fair to the Eye ;
Entice and Allure, but Delude.
We come to them (as to a Lotte-
ry) big with Expectation, but re-
turn with Disappointment ; with
a Blank instead of a Prize ; they
enflame Desire, but cannot satisfy ;
for,

Jer. 14. 3.

for, they are broken Cisterns. Cisterns may be drawn dry, though the Ocean cannot; they hold but little, and broken Cisterns nothing; for they run out, and empty themselves into the Dust, and send us back (as the Jews were from their dry Pits) with Shame and Confusion.

*Vanity begets Disappointment,
and Disappointment breeds
Vexation.*

They are indeed of necessary Use to our Natural Life, as staves for lame Nature to walk with, (but cannot either prevent, abate, or remove, the Evils that attend it) not so much to Life Moral or Spiritual: Can avail us but little while we live, (only as baits in the way) less, when we come to die, (a brazen Serpent will then be of more use to us than a Golden Calf;) but nothing at all when we are dead, and gone hence, for
our

our Glory shall not descend after Pfal. 49. 17.
us, nor will our Riches (that make
themselves wings) take flight with
us into another World; if they
did, they would be as reprobate,
not current Coin, and avail us no- Prov. 11. 4.
thing; for, the things of time,
will not comfort in Eternity.

All Manna but what was in the Numb. 17. 8.

*Ark putrify'd, and no Rod
but Aarons, budded and
bloom'd.*

How great then is their Folly,
that spend their time and strength
in seeking these lying Vanities, that
are (as Children) pleas'd with
these Toys, and (with the Ser-
pent) make Dust their Food; that
toil (with the *Israelites*) to gather
straw, labour for Wind, and feed
(with the Prodigal) upon Husks.

*The damnati ad Metalla were of
all most miserable.*

Second-

Secondly, *In respect of Duration,*
as *Uncertain.*

Sin has cast instability (*Reuben's* lot) on the whole Creation: the World, and the things of the World are fading, and so are we.

I. *The World is Fading.*

It had (as *Austin* Notes) its Infancy, Childhood, Youth, Middle Age, Old Age, and its Dotage. Its Infancy from the time of *Adam* to *Noah*, its Childhood from *Noah* to *Abraham*, its Youth from *Abraham* to *David*, its Middle Age from *David* to the *Babylonish* Captivity, its Old Age from the Captivity to *Christ*, and now its Dotage from *Christ* to the End of the World. The time was short when *St. Paul* liv'd, that time which God spread over all things like a Sail, and had been some thousand years

1 Joh. 2. 18.

2^d Tim. 3. 1.

1 Pet. 4. 7.

1 Cor. 7. 9.

years roling up, was then roll'd together to the last Corner, and almost at an end; and if short then, it is now shorter, by above Sixteen Hundred years, if the end of all things was at hand in St. *Peters* days, and the last time was come in St. *Johns*, (*viz.* the last Age of the World) if his Age was the last Hour, ours (upon whom the Ends of the World are come) is the last Minute of that Hour; if the Judge then stood at the door, he is now entring in, for the World is grown old, and stoops through Age, it is in its Declension, and its years are almost expir'd.

As a Sail of a Ship when furling up, and roll'd together to the last corner, which also the Marriner is in hand with.

I Cor. 10, 11.

The Sun has almost run its Race, and then, when set, shall rise no more, the Heavens are fading, they and the Tabernacle in them set for the Sun are now dissolving, the Earth also, and the Works therein are Perishing, and shall shortly be consum'd by Fire, and then, not a Rag of our rich and costly Gar-

ments

Pfal. 19. 4. 5.

ments shall be left to cover us, not a Foot of our Lands to walk on, not a farthing of our Treasures to Relieve us, nor a corner of our stately Houses to hide our Heads in, for they shall all be burnt up, and by the light of that Fire, we shall then (if now we will not) read their Mortality.

2 Pet. 3. 10.

Gods Name is, I am ; the Worlds, I am not.

2. The Things of the World are Fading.

The things of Heaven are set out by the Temple, which was fixt and permanent ; the things of the World by the Tabernacle, which was Transient. They (as the Sun) admit of no changes, these (as the Moon) are liable to them. They, like Pearls, keep their Lustre ; these, like the gawdy works of Art, are Fading. They are perishing, and the Glory,

ry, Beauty, and Excellency of ^{2 Cor. 5. 12.} them is perishing too, they are not what they seem to be (a Glory in ^{1 Cor. 1. 31.} appearance only) nor long continue in that appearance; they salute us as strangers, and pass away, come and go, are given and taken, but their abode or continuance, is either short (like Manna for a day) or none at all. They are failing Treasures, that please while they last, but last not long, and things that Perish (or are to ^{Luk. 12. 33.} Corruption) in their use, for, we ^{Col. 2. 22.} lose them while we seem to have them, and have neither gain nor pleasure from them, but as we use and spend them.

Pleasures are uncertain:

^{Heb. 11. 25.}

Their Streams are but shallow and soon dried up, of a short continuance, for they are but for a season.

*Time may be long, but a season is
but*

*but a short, or little Article
of it.*

1 Tim. 6. 17.
Prov. 23. 5.

Riches are uncertain

The Wings of other Creatures are made for them, but Riches make themselves Wings, not to fly to us, but from us; the Wings, not of a tame Bird that may soon be taken, but of one most swift of Wing, and strong in Flight: not of a Hawk, that may be known by her Bells where she is, fetcht down by a Lure, and brought to the Filt again, but of an Eagle that of all the Fowls of the Air flies highest and swiftest, mounts aloft, and flies away towards Heaven with so much haste, that nothing can recall her.

*Riches are uncertain to get and to
keep, to procure and enjoy.*

Honours

Honours are uncertain :

Honour is Happiness in a Fable, ^{ἡμῶν}
 not like that Cloud *Aristotle* calls a ^{Cui veri aut so-}
 True, and Real Substance, but as ^{lidi nihil subest}
 the Rainbow, an Appearance on- ^{ὁπότερος φάντασμα}
 ly, and of short continuance, like
 a Tennis Ball, ever in motion, and
 liable to hazards, always uncer-
 tain, and sometimes dangerous :
 For its Throne is ascended (as
 some get upon hot Mettled Horses)
 with Difficulty, set upon with Fear,
 and sometimes left with Mischief :
 As is evident in *Haman*, who was
 one day advanc'd at Court, and
 the next day on the Gallows.

*There are many of those, who once
 were Sons of Honour, that
 might (if they would) come
 in and subscribe to this Truth,
 having long since out-liv'd their
 Honours, Celebrated their Fu-
 nerals, and seen them laid in
 the Dust.*

D

(2.) They

(2.) *They are uncertain as to our continuance.*

Nil ultra.

We are junior to Time, and measur'd by it ; Natural, and have our motion, beginning and end, our first and last ; Finite, and have our bounds and periods, made of Principles so contrary, at least, of Principles so corruptible, that we shall certainly have our end, and fall into pieces at last, either a Disease, or Old Age, (the sickness of Nature), will sooner or later put an end to our Life ; and either the hand of Violence from without will pluck up, or a Worm from within, will devour our most flourishing Gourd. They, are all Fading, (Death may be seen in the face of them) and so are we, and both like Grass, that if not cut down with the Sickle, will wither of it self, and come to nothing. They are withering whilst flourishing, and we are dying

dying whilst living ; going on to
 Death whilst we look forward to
 Life, and shall both have our end,
 but which of us first, is uncertain.
 Sometimes they are more Mortal
 than we, for they go away and
 leave us behind (*Job's Riches* were
 taken away, and he left to be poor
 to a Proverb) and sometimes we
 are more Mortal than they (the
 Rich Fools Goods remain'd, and
 he wastaken from them) we leave
 them or they will forsake us, be
 lost while we live, or left when
 we die, like the Worm that leaves
 all the Dirt she roll'd in behind her
 upon the hole of the Earth she
 creeps in at.

*To us then that are uncertain of
 our continuance here, they can
 be no other than uncertain
 things.*

The Rich Man in the Gospel
 sung a Song of four Parts to his
 Soul (take thine Ease, Eat, Drink
 D 2 and

and be Merry) but it was the Laughter of a Fool, who thought he had a Lease for time, who was only a Tenant at Will, he was a Fool to be so merry, when he had no security to enjoy what he had for a Night ; and so are all that rejoyce in these Transitory things, Their Mirth is Madness, and as much to be wonder'd at, as that of the *Romans* Ambition was by *Tertullian*, in venturing such hardships in the Field, to be Consul at last, which he calls the fading Joy of a Year.

Eccl. 2. 2, 6, 7.

Unius anni volaticum gaudium.

Since then we are at such uncertainties, either for their continuance, or our own, let us be weaned in our Affections from them, die to the World while we live in it ; take Wing, and fly from our Riches, before they make themselves Wings and fly from us ; take a taste at the streams of Pleasure (as the Dogs at *Nilus*) for our Refreshment only, and either
not

not seek the Honours of the World,
(shadows that flee when pursu'd)
or sit loose to them while we have
them, that we may the more wil-
lingly part with them while we
live, or leave them when we die.

*The greater our Joy is in the
things of the World, the grea-
ter will our sorrow be when
they leave us, or we must them.*

CH A P. III.

*The things of the World are no
part of our Happiness.*

WHat Happiness is, is a Question that all seem to make; but of all, most difficult (as *Cicero* says) to be Resolv'd: Many that pretend to know what it is, are much mistaken; few know it, and fewer, the right way to it.

Some think there is no Happiness but in Sin, and thereupon become wise to do Evil, but they are Fools that do so, (*David's* Wicked Men are *Solomon's* Fools) for they seek Life in Death, (as the

the Jews did Temporal Salvation Joh. II. 48.
in Crucifying Christ) Heaven in
Hell, and may as soon find it
there, as Happiness in a way of
Sin.

*To desire nothing but what is
Good, and to obtain that De-
sire, is (in Austins Opinion)
the greatest Happiness.*

Some seek Happiness in them-
selves, but they will never find it
there ; for,

We are made by another, and
since we are not our own Efficient,
we cannot be our own End, and
Happiness ; for,

*It is a Rule in Nature, that the
first Cause must be the last
End.*

We are Changeable, and can-
not be satisfy'd in our selves ; we
are Dependent, and cannot make

up a life of Sense to our selves
without other things; nor with all
of them, a life of Happiness.

*Adam aim'd at an Absolute In-
dependance, but he could never
reach it ; much less then can
we.*

Most think Happiness is in the
things of the World, but it is not
to be found in the greatest Con-
fluence of them ; for

They are things beneath us ;

*Happiness cannot be in things be-
neath us, for in loving them we
dethrone God, and debase our
Selves.*

They cannot make us good ;

*That cannot be our Good, which
does not make us so.*

They

They make some the worse ;

*That cannot be our Happiness
which makes us more Sinful.*

They may be Abused ;

*That cannot be our Happiness
which may be desired too much,
and perverted to a wrong End.*

They are not to be delighted in
for themselves ;

*Non est bonum
quod laborat
magnitudine sua.*

*That cannot be our Happiness that
we are forbid to delight in.*

The want of them is sometimes
needful ;

*That cannot be our Happiness that
we may do better without.*

They are sometimes to be part-
ed with ;

That

*That cannot be our Happiness that
we are to forsake for Heaven.*

*Una nostra fæli-
citas nullâ egere
fælicitate. Se-
neca.*

They are but Goods of Necessity (and are Debtors to our wants for the value put upon them) our Necessities put their worth into them, for, if we did not need them, we would not prize them.

*Our Happiness would be rather
not to want them, then to have
them, it is much better not to
need Food and Physick, than
to use them.*

They have a mixture of Evil in them ; the Rose has its Prickle ; the Bee has its Sting ; the purest Gold, Dross ; the Moon when brightest, a dark Spot ; from the Fire that revives with its Heat, some Smoke arises that offends our Eyes ; and in our greatest Joy, there is some appearance of Sorrow (as when we laugh most heartily

heartily Tears stand in our Eyes)
and in our greatest Good there is
some Evil; something better, and
something worse.

*That cannot be our Happiness that
has an alloy of Misery in it.*

They are no way suitable to the
Nature of the Soul.

Sensual Pleasures in the Opini-
on of the *Epicureans*, were the
Happiness of the Soul; they that
were delighted were Happy, and
they Miserable that were not :
But *Tully* sayes, it was the voice,
not of Men but of Beasts, to say
so, in that they were the chief
Goods for Beasts, and not for Men,
and in the Enjoyment of which
they might be more happy than
Men.

Meat and Drink are a suitable
Good to the Hungry and Thirsty,
for they are Objects to which those
Appe-

Appetites are determin'd ; but Objects of Sense are no more suitable to the nature of the Soul, then sounds are to the Eye, or Colours to the Ear, the Soul is not a *Cameleon* that Feeds upon Air, nor can it be any more happy in the enjoyment of Sensual things, than a Sensitive Creature can be happy by an Intellectual, or an Intellectual by a Sensitive.

A full Barn, or an empty one ; Goods, or no Goods ; for many years, or not for a moment, are all one (*viz.* as much as nothing) to a Soul. The Rich Man in the Gospel indeed thought otherwise, who said, Soul, Eat, Drink and be Merry ; but he was a Fool for it, and so are all others that think so. For at the best they make up but a present Good to the Body, and that but imperfectly neither (the Eye is not satisfy'd with seeing nor the Ear filled with hearing) but none at all to the Soul, in that they

they are Sensual and Material, this, Spiritual and Immaterial ; they, Transient, this, Immortal ; they, continue but a while, are unsutable while they do continue, to the nature of the Soul, and unable to satisfy the indigencies of it ; and therefore, no part of the Happiness of it.

The Enjoyment of God himself in this World only, would be but an imperfect Happiness.

It will be our Happiness in Heaven to live without them, else we shall be Losers, and consequently Miserable in going thither.

That cannot be our Happiness that we can live without, and shall.

Nothing less than the Absence of all Evil, the Presence of all Good, and an Eternity to Enjoy it, makes up a compleat, and perfect

*Adequatum, si-
bi constans, perpe-
tuum.*

fect Happiness. A Good, propor-
tionable and sutable, adequate,
full, proper, and immutable, which
is no where to be found but in
God, who is an Independent and
perfect Being.

First, *An Independent Being.*

Not like ours, which was at first
derived from him, is enjoy'd by
Succession, and continually needs
something to preserve it (as the
Earth needs the Influence of the
Sun, and Rivers a filling from the
Ocean): But underived, for God
has being in himself, he had so
from all Eternity, and all at once
without Succession, and therefore
can do that by himself and much
more, than what he does by Crea-
tures. He was once without them,
but they were never without him,
and there is much in him, that is
not to be found in them, but there
is no good in them, but what is
derived from him, and to be found
more eminently in him.

Cisterns

Cisterns are nothing without a Fountain to fill them, nor Rivers without the Ocean to maintain them.

Secondly, *A Perfect Being.*

Not like ours, which is a Perfection with Imperfection ; for it is but in its own Kind, and in such a Degree only, and Mutable too ; and compared with Gods, but as a point to a Circle, or the shadow to the Sun ; yea less than nothing, for that is full and absolute (*viz.* as to all kinds, degrees, and extents of Being) Immutable, and under no Defect, nor subject to any Decay ; for he is a perfect Being ; Light without Darknes, and Goodness, beyond any in us, or conceivable by us.

The Heathen attributed some Excellencies to their Gods, but in this true, and only God, are all.

Could

Could the Sun and Stars divest themselves of their Glory and give it to us, should all the Crowned Heads in the World lay their Crowns at our Feet, or could we by our own care and contrivance get the Possession of a whole World to our selves (which none ever yet did) and procure a Lease, longer then that of *Methuselahs* years to enjoy it, it would be as nothing without God; but as *Hagars* Bottle without water, or a Paradise without a Tree of Life. It is the Sun, and not the Stars that makes perfect day: God, and not the World, (no not in all its Royalties) that can make us happy; for we are every way Miserable without him, and never happy, untill we arise, and seek, so as to find it in him.

There is no Fishing to that in the Sea.

*There is a two fold in god
one relates to*

CHAP. IV.

*The things of the World are no
Evidence of Gods Love.*

There is a two-fold Love in God ; one relates to himself, and is Infinite and Absolute ; the other, to his Creatures, and is either General or Special.

The General, is to all his Creatures ; to Man, as the Head of them, and to all other Inferior to him ; in him there is Gods Image, in them there are his Foot-steps, and the meanest of them unfold something of him.

E

The

Pfal. 16. 3.
Joh. 17. 6.

*Dantur bonis ne
putentur mala,
malis, ne puten-
tur bona; bonis,
& malis, ne pu-
tentur summa
bona. Aug.*

The Special, is to his Chosen, Redeemed People; the Excellent in whom is all his Delight, the same for kind, with that to Christ, in whom they are belov'd. This is the Love of a Father, the other of a Creator. In that, he gives himself; in this, the things of the World: Sometimes to the Good, that they may not be thought to be Evil things; and sometimes to the Bad, that they may not be thought the only good things; but to neither as Special, but as Common Blessings.

A singular Effect can never come from a common Cause.

The bare performance of Common Duties, is no sign of special Grace; (for, it may be more from Nature than Grace, more from Fear than Love, viz. fear of Punishment, than love to the Command; from Natural Conscience, more

more than Renew'd ; and more to
 Pacifie than Purifie it :) nor the
 possession of Common Blessings
 any mark of special Favour ; for
 they are but the common Wind-
 falls of Providence, meer Donati-
 ons, not of distinguishing Love,
 but of common Bounty. The
 Childrens Leavings, often thrown
 to Dogs ; things indifferently dis-
 pensed to Good and Bad, and may
 be given or withheld in Love ;
 deny'd or given in Anger. Fruits
 of Gods Goodness, but no signs of
 ours ; Arguments to promote our
 Love to him, but none to prove
 his to us ; for the Son of the Con-
 cubine may have them as well as Gen. 25. 6.
 the Son of the true Wife.

There is one Event to the Wicked Ecc. 9. 2.
and to the Righteous, the same
outward Misery and Blessing
may befall them both.

Haman thought Esthers inviting
him to a Banquet, and admitting
 E 2 none

Esther 5. 4, 8,

12.

none but himself to come in with the King to it, was a mark of special Favour; the Elder Brother made an estimate of his Father's Love to the younger, by a Fatted Calf, Musick and Dancing, and most, because they have the better of others as to this World, think that they are really better (as the *Jews* because Allied by Birth to *Abraham*, and partakers of special Providences, thought themselves the only People beloved of God) but they are all mistaken that think so, for though they are sent to make us better, they do not show that we are so: If they make us so, they come in Love; but are given in Anger, if they do not, not tokens of Love, but marks of Displeasure, Prefaces to our Destruction, and a means to make way for it, for,

Psal. 9. 27.

When the wicked spring, and the workers of Iniquity flourish, it is (like the springing of grass) that

that they may be cut down, and
destroy'd for ever.

King Philip's shadow was no
greater (as he was told by the
Son of Ægiseus) when he glori-
ed in his Victories, then it was be-
fore he obtain'd them, nor are any
really better that have these things,
than those that have not, no more
than they that stand upon Stilts
are really Taller, than those that
are upon the Ground; lifted up
they may be, but they are not
really higher; in the Worlds e-
steem they may be, but not in
Gods; and a higher place they
may have in the Civil Body, but
not in the Mystical; for they make
no difference in the Kingdom of
Christ, though they do in the
Kingdoms of Men: It is the New
Birth of the Spirit that more eno-
bles, than a High Birth of the
Flesh (the Righteous is more ex-
cellent than his Neighbour); and
Grace (the Riches that Wisdom
E 3 gives)

Col. 3. 11.

*Tantus quisque
est, quantus apud
deum.*

Acts 17. 11.

*The Bereans
were more noble
& more eager,
better born.*

gives) and nothing but that, the Manna that falls about the *Israelites* Tents, that (like the party-coloured Coat of *Joseph*) is a pledge of special Love, the Favour that he bears to his People for,

Every thing but that may be given in Wrath.

Cyrus as a feast (made for his principal Officers) gave to Artabazus a Golden Cup, but to Chrysantes a Kiss, which was envied by Artabazus, as a Testimony of the greater Favour.

Since then Common Mercies are no Evidences of Special Love, how little should we rejoyce in them, unless we have the Giver with the Gift, the Kiss with the Cup, the Countenance with the Coin, the Stamp with the Bullion, viz. them in a way of Special Covenant, as well as Common Providence, and as so many Lines drawn from Christ the Center of Goodness.

Tacob

Jacob and his Sons joy'd but little in the full Sacks and Money, because they knew not that Joseph was their Friend ; they were more Afraid than Glad.

CHAP. V.

*The things of the World must be
no matter of our inordinate
Desire, or distracting Care to
get.*

*First, No matter of our Di-
stracting Care.*

Phil. 4. 6.

1 Pet. 5. 7.

WE must be careful for
nothing; viz. for no-
thing, but only to cast
away Care; yet so, as to cast it
upon God who careth for us. He
undertakes for the burden of
Care, and we must do the Duty
of it. His Care for us may make
us less diffident, but must not less
diligent; for his Providence must
no

no more cause us to neglect our Diligence, than our Diligence make us deny his Providence. By relying upon him without it, we tempt him, by distrusting him in it, we deny him. Success and Events are his, Industry is ours, and must no more be neglected, then trusted to: For to rely on Providence, so as to neglect Diligence, is not Faith, but idle Presumption.

Gods Providence must not take away ours. Prov: 10. 4:
18. 9.

Secondly, *No Matter of our Inordinate Desire.*

All Desires to these things are not unlawful, nor forbid, but that only which is inordinate. We may Love and Desire (for Desire is grounded on Love) what is needful for us, so it be not either in a way of Anxiety or Injustice.

I. *Of Anxiety.*

There is a twofold Necessity ; one of Subsistence, the other of Expedience ; one, relating to our Life, the other to the Comforts of Life ; one for our being, the other for our well being ; one is Absolute, the other Convenient, but neither Unlawful. We may lawfully (with *Jacob*) desire Bread to eat, for we live no more without Bread, then we do by Bread alone, no more without it, than we do without the Word of Gods Power and Blessing upon it, and so we may things for Convenience too, as well as for necessity, but we must not be peremptory in our desires of either, (for, what we so ask as Bread, or a Fish, may prove a Stone, or a Serpent) but resign our will to Gods, who is engag'd by Promise to supply our wants, though not to gratify our Lusts. *Jacob* desir'd but Bread to eat, and Raiment

Mat. 4. 4.

Gen. 28. 20.

Raiment to put on (just enough
to bear his Charges in the way,
and to keep him alive in it) *Agur* Prov. 30: 8.
desir'd but Food convenient (a
Window just large enough to let
in Light, and keep out Weather)
and so must we ; as content if we
have to Necessity, though not to
Superfluity ; to Sufficiency, though
not to desire ; for Food and Ray-
ment are a Christians Riches.

*Cibus & potus
sunt Christiano-
rum divitie.*

*A little is as much as we need,
more then we deserve, and as
much as we should desire.*

The Petition for daily Bread in
the Lords Prayer, is set down (as
is usually observ'd) after the great
things relating to Gods Glory,
and it is but one single Petition,
whereas there are many for Spiri-
tual things, intimating thereby,
that the motion of our Souls to
the things of the Earth should be
like that of the Fowls of the Air,
who on a sudden come down to
the

2 Cor. 5. 1.

the Earth for their Food, and on a sudden fly up again ; and yet, what insatiable Desires abound in the Hearts of Men ? how anxiously solicitous are they for their Bodies ? as if there was no God to care for them, and how careless of their Souls, as if he was oblig'd to care for them whether they did or no. Living, as if they had no Souls, or none worthy of their Care ; or as if they thought the Earthly House of this Tabernacle, their Bodies (like that Building of God in the Heavens, the House not made with Hands) was Eternal, and would never be dissolv'd, and fall into the Dust. It is too much the sickness of the World, a Disease that is become Epidemical, the Old, as well as the Young are sick of this disease of the Worms, and many die of it ; a death more dishonourable, and of far more dangerous consequence than (with *Herod*) to be eat up of Worms,
for

for the never dying Worm will gnaw them.

The Covetous shall not inherit the Kingdom of God. 1 Cor. 6. 10.

2. *Of Injustice.*

Murmuring at our Wants, will rather withhold than procure the Mercies we need ; and rather hinder, than further them (like boisterous Winds that keep off the Rain) but an undue seeking of them (*viz.* in a way of Injustice) will curse them to us. The Soldier says he will never be Valiant that will not venture his Body ; and they that will be Rich, think they cannot be so, unless they venture their Souls ; and therefore will not stay until God makes them Rich, (which he does when he adds his Blessing to our Diligence,) but will make themselves Rich by stepping out of his way to be so, if one way will not do it,

1 Tim. 6. 9.

*Cui nihil satis,
nihil turpe.*

Hab. 2. 9.

Job 20. 15.

it, they will try another, if they cannot find Riches in Gods way, they will seek them in the Devils. An Evil Covetousness prompts them to it, and Mammon they will have (the most potent of all tempting Devils, as *Cornelius Agrippa* calls it) though it be the Mammon of unrighteousness. Prodigious Fools ! that (thus swallowing down Riches) take down that Poison that they must either vomit up again or die. Labour to lose, and lose while they gain ; lose in the Conscience, whilst they get in the Chest ; lose their Souls, by getting for their Bodies. A sorry Gain, that will neither continue long, nor be blessed while it does ; for,

*What the Devils Blessing brings
together, Gods Curse will scat-
ter.*

CHAP.

CHAP. VI.

*The things of the World must be
ever matter of our Prayer so
far as needful for us.*

PRayer is the best means we
can use, not only to pre-
vent the evil we fear, and
either to remove, or sanctify that
we feel, but to obtain the Good
we want, and to bless that we have:
it cannot but speed if rightly per-
form'd either for the particular
Mercy desired, or an equivalent,
in kind, or vertue, as good, or
better; therefore under all our
wants, we should send to Heaven;
or when ever we desire the World,
we should send this Messenger to
God

God the Maker of it, as not
Anxiously careful in any thing;
but,

Phil. 4. 6.

*Praying for every thing whilst
careful for nothing.*

*Oratio fuit Sa-
muelis mater.*

Gen. 24. 1, 2,
3, 14.

1 Sam. I. 10, 11

Rebecca and Samuel (a Wife and
Child of the better sort) were
both obtain'd by Prayer, and they
are ever the best Mercies (if not
Materially, yet formally and even-
tually) that come this way; the
Evil will be remov'd, and a Blef-
sing given with them, so that they
will be either as pleasant Food, or
wholsom Phyfick.

*God gives the Blessing, and we
by Prayer ask it.*

They are double Mercies (*Ben-
jamins Portions,*) Mercies with an
overplus that come this way.

1 Sam. I. 20.

*Hannah by Prayer obtain'd, not
only a Child, but a Son (a Blef-
sing*

sing of the right hand) and a Prophet too. *Hezekiah* by Prayer Isa. 38. 5, 6. obtain'd, not only his Life, but the addition of a Lease of fifteen years to it, and deliverance for the City : and the blind man in the Gospel by Prayer, reap'd the double fruit of a single Cure, for the Eyes both of his body and mind were opened by it, and Christ's Grant to the Thief on the Cross, Uberior gratia quam petitio. was greater than his Request.

He that desir'd but to be remember'd by him when in his Kingdom, went up with him into it.

Yea the comfort of those Mercies enjoy'd, is ever the best.

Jacob that got the Blessing, but not by Prayer, had twenty years trouble about it, but *Isaac* a child of Prayer, was therefore (without which he had not been such) a Son of Laughter.

F

Every

Every Creature, as well as every Providence, is Sanctify'd by it.

Mercies obtain'd this way, will be most valued by us, and best secur'd to us.

Most valued.

Usually, what we easily come by, we (like Children) as easily part with, but what (with *Jacob* and *Hannah* in Prayer) we obtain with difficulty, we receive with Thankfulness, and use with Care.

Mercies got by Prayer, and Estates by Industry, are best valued and kept.

Best secured.

Not only the being of Mercies, but the Duration and Continuance of them is from God ; and unless they

they are this way enstated, confirm'd, and settled upon us, they will (like Sand in a Glass, or Water in a Sieve) be Fleeting, and Sliding from us. Prayer is a Request upon Promise, and what is obtain'd by it, will (as Covenant-hold) be stable, and abiding; as,

*What we possess by Lease, is surer
than what we have by Trade.*

If we would seek them, so as to find them, and find them, so as to be blessed in them, in all our Requests, we must aim at Gods Glory, submit to his Will, wait his leisure for them, and beg his Blessing with them.

We must aim at Gods Glory.

Psal. 83. 10, 11.

David begg'd his Life of God, that God might have it (in the use) again; and *Hannah* begg'd a Son of God, for God; a Son from him, to give unto him.

1. Sam. 1. 11.

*All Temporal Blessings must be
askt for Spiritual Ends.*

We must submit to his Will.

Mat. 6. 33.

Spiritual things are promis'd absolutely, Temporal things conditionally only, they are not therefore the only things to be sought for (who would desire all his Heaven here) nor in the first place, either of our Time or Affections, before other things, nor above them, nor too importunately neither, but so far only as they are good and needful. Our Desires must not be peremptory, nor must we tell God what we must or would have, but leave it to him to choose our Inheritance for us, lest we feel the effects of his Anger, in a withering Curse at the root of our Gourd.

*Nothing must importunately be
sought of God, but God him-
self.*

We

We must wait his Leisure.

God knows what is best for us, and the time when best for us to receive it, he keeps not the fruit of his Mercy by him until it is rotten, nor gives it before it is ripe. We must not therefore think to force Mercy out of his hands, by an over-hasty desire of it, but patiently wait his time, which is a due, as well as an appointed time.

*Till'd Ground is best for Seed,
and then we are fittest to beg,
and receive Mercies, when fit-
test to enjoy them.*

We must beg his Blessing with them.

Bread is the staff of Life, but Mat. 3. 1.
God is the Strength of that staff; Mat. 4. 4.
he feeds us by it, but more, by
his Blessing upon it. It is he that
F 3 gives

gives a Being to all our Mercies, (it is his Ocean that overflows our Banks) and it is he, and he alone, that can give a Blessing to them, he can withhold them from us, and he can Curse them to us (as he did the Quails to the *Israelites*) to him therefore we must look, and upon him only depend, for a supply of what we want, and for a Blessing upon what we have. The first is more than he owes us (for, by our sins we forfeited our Right to all) but the last not more than is needful for us, for a little blest, is better than much, yea than all without it. A little or nothing with the Blessing is enough, but all without it as nothing. It concerns us therefore to desire, that all our Mercies may be season'd with the Blessing; that if we have not so much of the World as others, yet we may have as much of himself; the Blessing, if not the Inheritance; without which, the best of the World can
do

Chap. 6. *how to use the World.* 71

do us no good, and with which, Gen. 32. 9, 11.
the worst can do us no hurt; for, 27
then we are Rich, when under 57
Gods Blessing.

*Esau's enough was much, Jacob's
Enough was all.*

CHAP. VII.

*The things of the World must be
no matter of our immoderate
Joy.*

JOY is the Enlargement of the Heart as delighted in the Expectation or Fruition of some futable good, really so or so apprehended, of a luxuriant Nature, and prone to Exorbitancy : for though Spiritual Joy cannot well exceed, yet that which is Worldly may, both as to time and measure. Therefore in the Flood of Prosperity we must have an Eye to our Compass, that our Hearts may be kept within the right Channel.

Medio-

Mediocrity does well, but the Res sora gaudium. Seneca:
Excess is Vicious.

Religion destroys not our Affections, but only refines them; (Christ took not away the Water of Purification, but turn'd it into Wine) it condemns not, but allows and encourages our Joy, when it is not in things that are not Lawful, nor immoderate in them that are.

It is not Isaac, but the Ram that must be Sacrificed.

When sensual Joy abounds, danger is at the door; (when the Dolphins play, the Marriners fear a Storm) therefore, if we would have our dead Hearts rais'd to Life, we must cast these Minstrels out. Mat. 9. 23, 25.

Sensual Joy layes a Snare for Spiritual.

When

2 Cor. 6. 12.

Esth. 7. 34.
9. 22.

When we are rejoycing, there are some in Sorrow; we must not therefore cast out Compassion to make room for Joy, nor be so much straitned in our Bowels, when our Hearts are enlarg'd, as to forget them that are Sorrowful, while we are Rejoycing; but when at the Feasts of Mirth, send Portions to them that are in want, that (in this sense whilst they rejoyce with us) our Joy may be full.

*There is a Sympathy in Nature,
and therefore should be much
more one in Grace.*

John 2. 10.

That was the best Wine, that Christ turn'd from Water into Wine, and that is the purest Joy that is distill'd from Godly Sorrow, and therefore, in the midst of our Mirth, we must be sad at the remembrance of our Sins, that the Sun of our Joy may arise out of

of the Waters of Godly sorrow
for them.

*The more Sorrow for Sin we let
out, the more Joy we shall take
in, the Pots that had the most
Water, had the most Wine.*

We live in a Miserable World,
where Happiness and Misery, Joy
and Sorrow (like *Jacob* and *Esau*)
tread upon the Heels of one ano-
ther. It concerns us therefore to
rejoyce, as if we rejoyced not, for 1 Cor. 7. 30.
at the best it is but a Feast of Ta-
bernacles.

*It is folly to rejoyce overmuch in
any thing, in which we cannot
rejoyce long.*

Worldly Joy when immoderate
layes a Foundation for Sorrow ;
Benjamin prov'd a *Benoni*, and Gen. 35. 18.
our Idol will become our Tor-
ment, it will either be broken in
pieces, or continue as a Sting, re-
main

main as a Curse, or be remov'd in Wrath.

Wo be, either to the Idol, or Idolater.

Pfal. 43. 4.

God must be the object of our chiefest Joy ; other things may be the matter of our occasional Joy, but God only must be our substantial, and exceeding Joy. Therefore, in the midst of our Joy, we must not so far forget our selves, as to forget him the object of our chiefest Joy ; (the gladness of our Joy ;) for it is as much our Duty to Rejoyce in him, as it is to Trust in him ; and if we rejoyce in any thing more than in him, we shall never be made joyful by him.

*Laughter becomes not such Fools,
nor is the Oyl of Joy prepar'd
for their Heads.*

CHAP. VIII.

*The things of the World from the
greatest to the least must be ever
matter of our Praise.*

H Eaven and Earth Praise God. Psal. 107. 8,
9, 10.

The Heavens, viz.

The Celestial and Highest Heavens.

Angels and Saints, the Glorious
Inhabitants there, in that Heavenly
Quire continually Praise him ;
their Note is, *Allcujah, Salvation
and Glory, Honour and Power un-
to the Lord our God.* Rev. 19.

The

The Upper Heavens ;

The Sun, Moon, and Stars of Light Praise him, the Father of Lights by whom they were made.

The lowest Heavens ;

The Fowls and Meteors therein Praise him who in his Wisdom made them ; no less wonderful in their Nature than Variety.

The Earth (which includes both Sea and dry Land) Praises him.

The Sea.

The Great Water-work of God, and all the Scaley Inhabitants that trace the Liquid Paths of that Watery World.

The dry Land.

The Footstool of God, and the
fulnēſs

fulness thereof Praises him, who
laid the Foundation thereof by his Job 38. 4.
Jer. 10. 12.
Power, and established the World
by his Wisdom.

The Heaven of Heavens, and
all the Inhabitants in that Celestial
Countrey, the upper and lower
Heavens, with the Host thereof,
the Sun, Moon, and all the Stars
of Light, Fire and Hail, Snow, Va- Psal. 148. 2, 3,
4, 7.
pours, Stormy Winds, and flying
Fowl declare his Glory, and show
his Handy-work, the Earth and the
things contain'd therein, Moun-
tains and all Hills, Fruitful Trees
and all Cedars, Beasts, and all
Cattel, Creeping things on the
Earth, Dragons, and all Deeps
Praise him, the Sea Roars, and
the fulness thereof, the Mountains
skip like Rams, and the little Hills
like Lambs, the Floods clap their
Hands, and the Hills rejoyce toge-
ther, and in all, praise him whose
Name alone is Excellent, and whose
Glory is above the Earth and Hea-
vens.

Those

Psal. 19. 3, 4.

Those Creatures that have no Tongues, yet Praise him with such obedient Testimonies as their insensible Natures afford. There is no Speech nor Language, where their Voice is not heard, their line is gone out through all the Earth, and their Words to the end of the World. And those that have Tongues, though no Reason, yet praise him with those natural Organs, how much more then should Man who has a Tongue, (a Vocal Instrument) Reason to guide his Tongue, a Rule to direct his Reason, and Mercy to oblige it, abound in praise, which is a Heaven upon Earth, and will be the work of Heaven to all Eternity, but no work of ours there, unless begun by us here,

*None but wicked men on Earth,
Devils and Damned Spirits in
Hell deny it.*

We can never sufficiently praise
God

God, should we live everlastingly to do it, nor add any thing to him by it ; for he was Essentially Glorious from all Eternity, before there was either an Angel in Heaven to praise him, or a man upon Earth to speak good of his Name ; a declarative Honour indeed it is, that so many Millions of Angels, and Glorify'd Saints are about his Throne, ascribing Blessing and Glory, Thanksgiving and Honour to him that sits upon it, but a greater Honour it is, that he does not need it ; for he is higher than the Praises of Heaven and Earth.

Rev. 7. 12.

Neh. 9. 5.

*His Praise may be made Glorious,
(make his Praise Glorious)
but his Essence cannot.*

Psal. 66. 2.

Our highest Praises are nothing to our meanest Mercies, and less than nothing to the Giver of them, who, though sometimes pleased with them, is at no time profited

G

by

by them, yet it is our Duty to Praise him ; for, as Transcendently Glorious in himself, he is the highest Object of our Praise, and it is due to him for his own Excellencies, and continually due, (for as he ever was, so he ever will be Essentially Glorious) ; Due, though we never had received any Mercy from him but our First Being, but doubly due, and the more obliging since we have ; *viz.* to him as a Glorious God in himself, and as a Gracious God to us ; as the chief Good in himself, and as continually doing Good to us. It is He, more than the Clouds, that affords us Fruitful Seasons ; He, more than the Earth, (that *bona Dea* as the *Heathens* call'd it) that gives us plenty ; He, more than either our Power, or Policy, that continues our Peace ; He, more than Bread, that keeps us in Health ; and He, more than Physick, that Cures us when sick. He in these, and He, more than these ;
for

for the Efficient and Universal Cause works more than the Instrumental and Particular. He only is the Author of our Mercies, and he only must be the Object of our Praise; we receive all from him, and must return the Praise of all to him. Not to our selves, but to him; not to others, but to him, and to him alone; the Father of Mercies, through Christ the Son ^{2 Cor. 13.} (the Mediator of our Praises as ^{Eph. 3. 20.} well as Prayers) we must as obedient Children offer up the Sacrifice of Praise, and this, not only for our Mercies, but for our Praises too; for, we are Debtors for both, can give him nothing but his own, and our Honour it is, ^{1 Chro. 29. 14.} and not his, if he will receive it from us.

The Rabbins say that Moses was kept out of Canaan, because he ascribed too much to himself.

All Mercies are not alike (no
G 2 more

more than all Sins) some are greater than others, though the least too great for us. They, must have a *Selah*, a mark of special observation set upon them, and these must have an *observandum* too. They in an especial manner must be remembred, but These must not be forgotten; They must have high Praise in Ditty, and Tune; an Elah, a Song of the highest strain attend them (the Jews in the Passover had a great *Hallelujah*) and these must have a Song of Praise too. They, a *Magnificat*, and These a *Benedictus*; for,

God will be prais'd (as the Hebrews say) in the least Emmet, or Gnat, as well as admired in the Sun, Moon, and Stars, and magnify'd in the Elephant and Leviathan.

The *Israelites* had, not only their Feasts of Praise once in an Age

Age (a year of *Jubilee*) ; every seven years (the *Sabbatical Year* ;) once in a year, (the *Feast of Trumpets*) ; once in a quarter of a year (the *Feast of Dedication*) ; once in a Month (the *Feast of New Moons*) ; once in a Week (every *Sabbath*) ; *Joh. 10. 22.* but once in a Day, yea twice ; both morning and evening, in Publick ; at set times and charge, they Praised God.

And all *Dauids* Psalms are either *Hosannah's* or *Hallelujah's*, viz. *Psa. 8, 11, 25, 26.* Prayers or Praises ; the one for Mercies needed, the other, for Mercies receiv'd : And so must the daily Service of our Lives be ; viz. either Supplicatory for what we want, or Gratulatory for what we have. The want of Mercy must send us Prayer, the receipt of Mercy to Praise. Since then, we have not only our first Being, but our continual Being from God ;

God blefs, or God be blessed.

and not only our Being, but our well Being too. We must Praise him while we have our Being, since we sit daily at the receipt of new Mercies, are fed to the full, and all upon Free-cost, and are daily blessed by God, we must in every thing give thanks, and at all times be blessing of him, as unsatisfy'd with the least Mercy without it, as we would with the greatest, without him the Giver of it.

*Eucharistical and Peace-offerings
were to be as Constant, as Ex-
piatory and Supplicatory.*

Gen. 35. 1.

It is lookt upon as a Check to *Jacob* (whom the Rabbins call *votorum Pater*) when God bid him go up to *Bethel*, to pay his Vows, as if he had either forgot to do it, or was unwilling to it, but it was *Zion's* Glory, that there Praise waited for him (*Praise waiteth for thee, O God, in Zion.*) There it was due, and it is every where

Psal. 65. 1.

where else, in all places, and at all times, and therefore must always wait for him, not he for that; nor is it fit he should, (though sometimes he does, and goes without it) for it is the Glory due unto him. Psal. 29. 2.

It is due at sight, the Debt is present pay, and we are not just, if we deny him his due, or withhold it from him.

The Tongue is the best Interpreter of the Mind, and Mans Psal. 108. 1. Glory; not only as his Prerogative above other Creatures, by this to express his Mind, but as an Instrument ordain'd for Gods Praise, in the advancement of which, his chief Glory consists. It is his Glory, as it is the Glorifier of God; but yet, the Heart must bear a part, and the chiefest part with it in the Song of Praise. There must be an *Amen* to our Praises, as well as to our Prayers,

G 4 and

Psal. 103. 1.

and therefore, whilst we bless with our Lips, we must not forget to say *Amen* with our Hearts.

The fuller the Quire, and the deeper the Belly of the Instrument, the louder and sweeter the Musick; and the more there is of the heart here, the better.

By offering Praise we glorifie God, and by ordering our Conversation aright, we Praise him. Therefore when we Bless with our Lips, we must not Curse with our Lives, but Live to his Praise as well as speak to it.

They that live best are ever most thankful.

This will,

1. *Evidence our Uprightness.*
2. *Continue the Mercies we have.*
3. *Procure the Mercies we want.*

1. *It will Evidence our Upright-
ness.*

David (as *St. Chrysostom* sayes) was therefore call'd a Man after Gods own Heart, because a man of so much Praise, his *Psalms* of Praise are twice as many as those of Prayer. This was (as one sayes) the chief String of his Harp, the sweetest compound in his Incense, and the best Odour in his Sacrifice: and Praise is comely for the upright, it is their Honour, and it is their Badge and Cognizance too, not only their Duty, but their Practice; for Uprightness tends to it, as Waters to the Sea. All can receive Mercies, (as *Hannibal* knew how to get Victories, but not how to use them) but the Upright only so as to be thankful for them, all have cause to praise God, but they only have Hearts to do it.

Psalm 33. 1.

Necessity

*Necessity may send us to Prayer,
but Uprightness leads to Praise,
as naturally, as the Sparks fly
upward.*

2. *It will continue the Mercies
we have.*

*Durante bene-
placito.*

All the Patents of Gods Mercy are Conditional, though he gives Mercy to us, yet he reserves a power (a right in himself) to continue, or remove it as he sees fit. Unbelief withholds the Mercies we need (not for want of power in God to give, but disposition in us to receive). Ingratitude will remove what we enjoy, Faith will fetch in what we want, and Gratitude will continue what we have; by that we shall receive, by this, we shall be happy and enjoy.

*Faith is the Price, and Praise
is the Quit-rent of all.*

2. *It*

3. *It will procure the Mercies we want.*

Thankfulness for what we have, is the best method to procure that which we have not : We are never thankful for one Mercy, but we store up another by it. Vapours, first ascend, and then descend ; and every Breath of Praise that ascends, returns in a new Mercy to us, so that whilst Gratitude goes up, Mercy will come down.

*Optima petitio
gratiarum actio,
ascensus gratiæ
descensus gratiæ.*

A good Pay-master ever makes a good Borrower.

CHAP. IX.

*The things of the World must be
cautelously used, and faithfully
improved.*

*First, They must be Cautelously
used.*

THere is but little in the
World, but we either find,
or make a hinderance to
us in the work of Religion. Wis-
dom therefore must direct us to
forbear Lawful things sometimes,
that we may have the greater po-
wer over those that are Unlaw-
ful.

We

*We may kill our selves with Food,
and do our selves good with
Poison.*

The Devil lies in Ambush behind our Lawful Enjoyments, to entrap us, and usually tempts us more to an Excess in Lawful things, than in those that are not, and thereby destroys us, as *Agrippina* kill'd *Claudius* by the Poison she put into the Meat that he lov'd most.

*The more an Enemy is lov'd, or
the less he is seen, the more
dangerous he is.*

It is easie passing from what is Lawful, to that which is not ; from Frugality, to Covetousness ; from Neatness, to Pride ; from Lawful Mirth, to Wantonness ; from the use of a little Wine to cure the Infirmities of the Stomach, to an abuse in the Excess, that

*Solus in illicitis
non cadet qui se
aliquando & a
licitis cantè re-
stringit.*

that will rather Increase, than Cure them : (The *Grecians* began with little Cups, and went on to greater) as it is easie in Proceſſion to go beyond the bounds ; therefore we muſt take heed that we go not to the utmoſt Limits.

By doing all that we may, we may at laſt do ſomething that we ſhould not.

Mat. 24. 38.

Luk. 10. 40, 41.

Eating and Drinking, Marrying and giving in Marriage in the days of *Noah*, were not things evil in themſelves ; nor *Martha's* Hoſpitality (for if ever it was Lawful to neglect a Sermon to prepare a Dinner, it was ſurely then for ſuch a Guest as Chriſt) but both were occaſionally ſo ; one, as leading to Senſuality, and that, to a diſregard of that deſolating Judgment coming upon them ; the other, as diſtracting her Mind, and diverting her thoughts, that then might, and ſhould have been better

ter employ'd. Nor is it the Use,
but the Abuse of Worldly things
that we are forbid, because of the
danger that may arise to us by it.
It was Oxen bought, not stoln;
and a Wife, not a Harlot, that Luk. 12.
kept them in the Parable from
coming to the Wedding Feast. It
is not Poison, but Food (in the
Excess) that kills most, not the
bare, but unlawful use of Worldly
things that does us all the Mis-
chief; it is easily done, and of dan-
gerous consequence when it is. It
concerns us therefore to be Wise,
and Cautious in the use of them,
that they may tend to nourishment
and preservation of our health.

We must come to our Food
(as *Austin* sayes he did) as to our
Phyick, lest we make Food for
our Lusts out of it.

*A spare Diet is best for Body
and Soul.* Pro remedio pa-
cino. non pro de-
licis redundan-
tis.

We

Pfal. 2. 11.
Prov. 14. 13.

We must put a Restraint upon
our Lawful Mirth, Rejoyce with
Trembling, lest the End of that
Mirth be Heaviness.

A Sorrow, greater than our Joy.

1 Tim. 6. 9.

When swimming in Pleasures,
we must sound the depth of the
Water, and keep our head above
it, lest we be drown'd in Destru-
ction.

*Like the Fish swimming in the
River Jordan, that on a sud-
den are carried down into the
dead Sea.*

We must buy as not possessing
(keep to the Rule) lest we buy
dear, and sell cheap.

*As Judas, who bought his Dam-
nation, when he sold his Ma-
ster.*

And

And use the things of the World
so as not to abuse either them or
our selves, in making them a hin-
derance, in our Love to, our De-
fire after, our Attendance upon,
and our Joy and Delight in the
things of Heaven.

*It is a happy House where Martha
complains of Mary, or becomes
serviceable to her.*

2. *They must be faithfully im-
prov'd.*

We must not altogether lay up
for our selves, but lay out by using
what we have in a way of Service
to God, as well as Benefit to our
selves, and it will be so to us, when
so used for him,

*We are enricht by giving to others,
and at once, both please God,
and profit our selves.*

Iſa. 1. 3.

The Oxe and the Aſs (of all Brutish Creatures, the moſt heavy and dull) pay a kind of Homage to their Feeder, the Clouds return the Vapours exhal'd in ſhowers, and the dull Earth a Crop to him that Till'd it. How much more then ſhould Man, in whom Affections are planted, ſutable to every Condition, and Graces to every Affection, to whom a time is allow'd for the exerciſe of every Grace, and Mercy given to oblige him, make a ſutable return to God, according to what he has receiv'd from him.

Nothing is ſo mean or contemptible, but may be put to ſome uſe, (Spirits may by a Limbeck be drawn out of Dregs) nor any Mercy ſo mean, but we may, and in Reason ought to be Serviceable by it to God the Supream Donor, the leaſt obliges to it, and the leaſt (where no more is given)
when

when so improv'd, shall be accepted of him.

The plenty of the Widows Love, Luk. 21. 4.
was more regarded than the
Penury of her Gift.

God is the great Proprietor, we are but Stewards; he gives Mercies to us, but he does not give away, but reserve his Title to them. The Corn and the Wine, the Wooll and the Flax, the Gold and Silver, the Lands, and Houses, the Parts and Strength we enjoy, and whatever else we have, are all his; they were his, before they were ours; they are his when ours; his, more than ours; for they are only ours, that they may be his again, viz. ours for use, that they may be his for improvement.

By unlawful means of getting, we
steal them from God, and by
an unlawful use, detain them,

and in both, injure our possession.

God has made the Poor to try the Rich ; the Rich, to relieve the Poor ; (as some Fields have Corn for the supply of them that lie Fallow). He is Rich in Blessing, that they may be Rich in giving (enriched in every thing to all bountifulness) and fills their Barns with Plenty, and their Houses with Gold and Silver ; not that they should only eat and be fill'd, but, that when full they should run out for the supply of others, that they may be filled too.

2 Cor. 9. 11, 12.

Prov. 3. 10.

Job 3. 15.

Deut. 26. 12, 13

Where takings are great, there the Rent is great.

It is Gods Honour, that he communicates of his Goodness (as he is communicative, he is the Object of our Faith) and it will be our Honour

Honour to be so too, he maketh his Mat. 5. 44, 55.
 Sun to rise on the Evil, and on
 the Good, and sends Rain on the
 Just and on the Unjust, the Foun-
 tain of his Goodness stands open
 to all, and so must ours, viz. to
 Enemies, as well as Friends; and
 to the Evil, as well as the Good.
 The Good, must in an especial
 manner be regarded (especially
 to the Household of Faith) but the Gal. 6. 10.
 Evil must not be forgot; their
 Nature must be reliev'd though
 not their Lusts, and their Persons
 indulg'd, though not their Sins.

*To starve the Sin is Kindness,
 the Man is Murder.*

A gentle Shower is enough for
 the Earth that is moist, but a grea-
 ter is needful for that which is dry
 and hard. A little will serve
 where no more is wanting, but
 where more is needed, there, as
 well as where much is given, much
 will be required. Proportiona-

bly therefore to what we have, and others want, must our bounty be.

*Zacheus his Garment will not
serve Goliath's Body.*

We are not bid to give away all, nor must we withhold all neither; if we have two Coats we may keep one for our selves, but we must not keep both, if there are any that have none. We are not to undo our selves by our Charity to others, nor is there any great danger we will (by this, we should act Cruelly to our selves, by showing Mercy to others, and appear; rather in the number of Fools, than the Communion of Saints); nor yet, to let any Perish through a neglect of it; we are not bid to give above our Ability, nor must we below it, but according to it; yet, better it is to be willing (with the *Macedonians*) beyond our power, than able
(with

2 Cor. 8. 3.

(with churlish *Nabal*) beyond our Will, or rather want (with the Widow) then let the Treasure be unsupply'd.

It was not the Fat, but Lean Sacrifice that was an Abomination to God.

In two things we are (as the Philosopher sayes) like to God, *viz.* in speaking Truth, and in bestowing Benefits.

He is Merciful, (for, he is the Father of Mercies) and so are his Children Merciful too, for, they are Vessels of Mercy, *viz.* both Passively and Actively, such as have receiv'd Mercy; and such as Vessels when fill'd, run out in Mercy to others.

God is the Fountain of Mercy, and all the Streams of it flow freely and constantly, they have been of old, and run as strong, and as

fresh now as ever, and so must the streams of our Mercy too, if we would appear as the Children of him our Heavenly Father, *viz.* Freely and Constantly.

1. *Freely.*

*Deus ponderator
Spiritus magis
quam panis.*

We must show Mercy with our Hearts, as well as with our Hands, as willing, and ready to it, as glad, that we have any thing to give, and more ready to it, than they that need, can be, either to ask, or receive it : As *Archiselaus*, who, when he saw his Friend in want, and bashful, conveigh'd Money under his Pillow, that he might seem rather to Find than to Receive.

*Our Charity must not be forc'd
from us, but given by us, gi-
ven, not bought, as the Charity
of many is, who make the needy
buy it with their Tears, and
many*

*many times pay more for it,
than it is worth.*

2. *Constantly.*

All Gods wayes are Mercy, and so must all ours be too, not at sometimes only (like a Misers Feast) but at all times; while Living, as well as when Dying; and in both, as we have an opportunity, and Ability.

Sampson's Lion afforded no Meat, until dead, and they are the worse Beasts of the two that are not good till then (like some fruit, never good till rotten) they give nothing but what they cannot keep, nor until they cannot; and what is rather surrender'd than given; taken from them, rather than given by them: For, though it is something by their Testament, it is nothing by their Will.

*The Eagle knows hers by the Eye, Oculis inconni-
and God his by the Hand; ventibus.
the*

the Liberal Man deviseth Liberal things.

Prov. 11. 24.

*The Italian form
of begging is do
good to your
selves.*

There is a keeping to loss (there is that withholdeth more then is meet, and it tendeth to Poverty) and there is a giving to Gain: (there is that scattereth, and yet increaseth) Scattering for God, is like scattering Seed on the ground, that tendeth unto an increase (as the Beasts of old increased by Sacrificing) Giving to others, is a storing up for our selves. Taking from the Heap, is adding to it; and by being Benefactors to others, we are greater to our selves. What is given to the Poor, is Lent; and that, not to a Bankrupt, that cannot repay it, but to God, the High Possessor of Heaven, and Earth, that can; (for the Earth is his, and the fulness thereof) not to one that is dishonest, and will not, but to God, that is Faithful (as Faithful as God) and will; it is no desperate Debt, for it is lent upon

upon Bond to God, that stands Principal in the Bond, and needs none to be bound with him to secure it ; for his Truth in the Promise is security enough (above any ensuring office) what he borrows, he will repay to the full, yea, with an overplus ; an Interest, more than the Principal, a hundred-fold ; Use upon Use : Not Ten in the Hundred, but a Hundred upon One, and present pay too ; for it is a Hundred-fold in this Life, *viz.* either in Kind, or Vertue. And if that is not enough, the Promise super-adds in the World to come Life Everlasting. Mercy, in a time of need, Mercy, when we shall most need and desire it. New Wine in the Kingdom, for a Cup of cold Water ; a Feast, for broken Meat ; and Everlasting Life, for supporting the Temporary and Frail Life of the Poor and Indigent.

Prov. 19. 17.

Matth. 25. 40.

Deus se ex creditore debitorem se. it.

They

They that are afraid to be Charitable, either are afraid they shall be Happy, or unwilling to be so.

*Parthianis auri,
argentique nullus
nisi in armis
usus est.*

How great then is their Sin, who instead of Honouring God with his Mercies, Dishonour him by them; use them, either as Means or Motives to Sin, and (*Parthian* like) fight against God with his own Weapons; who no sooner get their Portion, but (with the *Prodigal*) become Wanton, and Rebel against him; make Idols (with the *Israelites*) out of his Jewels; and commit Idolatry in the Valley, when he is giving the Law in the Mount; become bold in Sin, and mad upon their Lusts, because they are not surpriz'd in them, (like some ill Natures that are the worse for Kindness); use their

their Wealth as Fuel to Luxury (the Rust of their un sanctify'd Riches) ; their Parts, as Advantages to a more Ingenious Wickedness ; their Health and Strength in subserviency to their Sensual Pleasures, and their Honours, as a Rise to Pride ; Erecting a Building for their Glory (as *Nebuchadnezzar*) with Stones dug out of Gods Quarry (like Vapours that Ascend, and cloud the Sun that rais'd them) feed their Lusts out of Gods Provision for their Flesh, (like some Soil, the more Rank under Showers of Rain) ; prepare his Wooll and Flax for *Baal*, set his Meat before Idols, and pour out his Wine as Drink-Offerings to the Devil, whose Children they are, and in this so much resemble him.

Hof. 2. 8.

Rom. 13. 14.

To

*To requite Good with Good,
is Humane; Evil with Good,
is God-like; but to return
Evil for Good is Devilish.*

CHAP.

CHAP. X.

The things of the World in the Want, or Loss of them, when Deny'd or Remov'd, Withheld or Withdrawn, not Given to us, or Taken from us, must be no matter of our Discontent.

THE Object of Impatience is something Positive, the Object of Discontent is something Privative; one arises from the presence of Evil, the other from the absence of Good; That, from suffering too much, This, from having too little; and
Mur-

Murmuring too often as an effect of both.

Judg. 18. 24.

When Evils are upon us, we Murmur and Repine, as unwilling to bear them ; and when the Good we either Desire, or Enjoy is withheld, or withdrawn, we complain as Undone, greatly lament their Loss (as *Micah* did the loss of his Idols) and send our Hearts away with them, and thereby become more Miserable in the Loss, then ever we were Happy in the Enjoyment of them, Reproach God, act contrary to our Duty, the principles of Nature, and Grace, and discover both our Pride and Folly by it.

We Reproach God.

None of our Mercies (no more than any of our Miseries) come by Chance ; it is not Fortune, but God, that has a hand in all, who is a Law to himself, and cannot Erre;

Erre; for, his Will is the Rule of his Justice, and by not submitting to it, we Reproach him: For we question his Sovereignty, and deny the Right he has to dispose of us as he pleases, and in effect say (as they to *Moses* and *Aaron*) Numb. 16. 3. that he takes too much upon him, and shall not be a God over us, we tax his Wisdom, and cast a Reproach of Folly upon his proceedings, as if he knew not (or not so well as our selves) what Condition is best for us, we impeach his Justice, as if he did us wrong, and kept back our due; and abuse his Goodness, for in effect we say, that either he has not done, or will not do good unto us; and that he has given us nothing, because not all that we would have, (wherein hast thou Mal. 1. 2. loved us!) And by all, offer the highest Affront and Indignity imaginable to him: For, as he is too Great to be resisted, so he is too

I Just

Isa. 40. 13.

Just to be question'd, too Good to be suspected, and too Wise to be instructed ; for he is Infinite in Wisdom, and needs no Counselor, his Sovereignty is uncontrollable, his Righteousness untaxable, his Wisdom unsearchable, and his Goodness unspeakable.

We are worse than Devils, if we think better of our selves, than of God.

We act contrary to our Duty ;
for,

It is as much our Duty to be Content under what we want, as to be thankful for what we have ; and there is great reason we should, for our Miseries can never be so great, nor our Wants so many, but we have something to bless God for.

Any thing on this side Hell is Mercy.

We

We act contrary to the principles of Nature and Grace.

Of Nature.

For Nature is content with a little ; at first a Cradle contents us, and at last, a little Earth for a Grave will suffice us. In the Womb (as is usually said) one Foot, in the Cradle three, and in the Grave six will serve, and therefore, betwixt the Womb and the Grave, a little should please, and content us.

A little is enough, too much may be a Snare.

Of Grace.

As Nature is content with a little, so Grace is with less, for the noblest part of it consists, in the Guidance of the Affections, that
1 2 they

they may not be carried out to wrong Objects, nor inordinately, to them that are right and proper.

*It is neither Nature nor Grace,
but Lust that is Ravenous, and
enlarges its desire as Hell.*

We discover our Pride and Folly by it.

Our Pride.

Humility and Pride are like the two ends of the prospective Glass, one, magnifies the Object, the other, lessens it; Humility looks upon every thing given, more than Desart, Pride, on every thing as less; that, is content with Necessaries, this, is angry for want of Superfluities; that, desires but to live, this, to abound and be Wanton; that, is pleas'd with one, any, or the least Mercy, this, not with

with a thousand, nor with any, unless it has all, a little matter will put Pride upon the fret, all Discontent is a Child of Pride ; for,

Therefore we are angry at Gods Will, when it Crosses ours, because we are proud, and would have our own.

Our Folly,

It is one thing to have Riches, another thing not to want them ; we may want them, while we have them, by not being content with them ; and be without them and yet not need them, by our not desiring them ; we are Rich, not by possessing much, for we are poor in the midst of all, unless we are satisfy'd, but Rich, by needing nothing ; for though poor, 2 Cor. 6. 10. we are Rich, if we are contented ; it is Contentment that gives Riches, for it gives enough, and not to

*Avaro deest tam
quod habet quam
quod non habet.*

have much, or to desire no more is true Riches, but Riches cannot give Contentment, no more than Poverty can; they will rather increase our Desires, than abate or restrain them; and therefore it is Folly to seek it in them, nor can we by our Discontent, either recal what we have lost, or procure what we would have, and therefore, as great Folly it is, to be disquieted at the loss or want of them. A Dwarf, by vexing or fretting cannot raise himself to a greater height in his Body, though he may in his Mind; (not add a Cubit to his Stature, though he may to his Pride); nor any by their Discontent or Frowardness, when under Want, or Pain, either supply or ease it, and therefore, the highest Folly it is to attempt it.

*The only way to have our Will is
to be satisfy'd that God has his.*

We

We have not the fee simple of outward Blessings, they are not entailed upon us, but only lent for a while. The Tenure we hold them by, is the good Pleasure of God the Donor, who is our Benefactor, not our Debtor; he will call for them again, and may (without any Injustice) whenever he please, and often does, that we may receive all as new Gifts from him again, and be brought to a humble acknowledgement of him as our only Lord, and thankfulness to him, for the Loan of them.

*God cannot give us so little, nor
so short a Possession of it as we
deserve.*

God is infinitely Wise, and knows what condition is best for us, he is our Heavenly Father, and knows what Food to appoint,

our Heavenly Physician, and knows what Physick to prescribe, our highest Wisdom therefore, will be to acquiesce in his, as willing to want, what he sees good to deny; and to suffer, what he sees fit to inflict: In every thing giving Thanks, viz. when poor, as well as when Rich; when empty, as well as when full.

Every wheel moves according to the motion of the first, and all things move orderly above, how cross so ever they seem to move here below.

Jam. 2. 5.

2 Cor. 6. 10.

God withdraws the lesser lights, that we may behold the Sun; cuts off the Pipes that we may bathe in the Fountain; straitens us in this World, that we may be enlarged towards Heaven; makes us Poor, that he may enrich us; empties, that he may fill; denies, that he may give unto us; makes
us

us sorrowful, that we may find joy in him ; and leaves nothing, that in him we may possess all things, yea Inherit them, which is Rev. 21. 7. more than to possess them. Our Wisdom therefore will be to submit to him, and not by Discontent to attempt the frustrating of his ends, lest he disappoint ours.

It is better to lose all the good things of Life, than Godliness ; 2 Pet. 1. 3. yea Life it self, then either lose God, or abate in our Love to him.

The Heathen said, if *Jupiter* would give him Riches, he himself would procure a contented Mind ; *Ego animum mihi æquum parabo* but Contentment is no more natural to us, than Happiness ; nor to be found in our selves, nor any where without pains and difficulty. It is a Degree beyond Patience, the Quintessence of it, and harder to come by than Riches ; for when
we

we have them, we are many times as far to seek for Contentment, as we were before we had them.

Phil. 4. 11.

1 Tim. 6. 6, 7.

*Habet omnia qui
habet habentem
omnia.*

St. *Paul* learnt this Mystery in *Christ's* School not in *Gamaliel's*; and the most likely way to find it, is to seek it in Religion; for, Godliness is great Gain with Contentment, not, that the Gain of Godliness does depend upon the condition of our Contentment (though indeed there is little or no Religion without it) but that Contentment is an effect of Religion, an overplus that comes in with all the Gain that it gives besides, (and becomes gain to us as it gives it) it has the Promise of Life that now is, and of that which is to come, and interests us in God, in whom, every thing desirable in an eminent way is to be found; enough, when all outward Mercies are gone, for he is virtually all, and better than all.

All

*All is not gone (was said of old)
if Cæsar is safe, nor any thing
if God is ours.*

Only this we must remember,
that God will never be all unto us,
until all without him be as no-
thing; for if he must be all, then
first all must be nothing.

*The Loadstone draws not where
the Adamant is.*

There was a time when we had
nothing; no Money in our Hands,
nor Meat in our Mouths, nor any
Cloaths on our Backs, we came
Naked, and empty-handed into
the World, and after a little while it
will be so again. A little is enough
while we are here, more than we
brought with us into the World,
or shall carry away; and would
we but consider, that the World
was made of nothing, and will ere
long

Phil. 4. 6.

long be turn'd into its first nothing ; that we brought nothing into it, and shall carry away nothing out of it, we would not be much disquieted at the want of any thing, but as careful for nothing, be content with any thing.

Between nothing and nothing a little may serve the turn.

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